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It is the only medicine that will cure you of all these troubles, and give you a new lease of life. It is the only medicine that will cure you of all these troubles, and give you a new lease of life. It is the only medicine that will cure you of all these troubles, and give you a new lease of life.

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It is the only medicine that will cure you of all these troubles, and give you a new lease of life. It is the only medicine that will cure you of all these troubles, and give you a new lease of life. It is the only medicine that will cure you of all these troubles, and give you a new lease of life.

AT THE TABERNACLE.

DR. TALMAGE RESUMES HIS SERIES ON GOD EVERYWHERE.

THE IDEAS OF THE TWELVE STONES MENTIONED BY ST. JOHN AS TO THE FOUNDATION OF THE WALL OF THE NEW JERUSALEM.

BROOKLYN, Jan. 22.—Dr. Talmage resumed from his southern tour of preaching and lecturing for ten days in Kentucky, Tennessee, Alabama, Georgia and South Carolina, and resumed his course of sermons on God everywhere. Having preached on "The Astronomy of the Bible; or, God among the Stars," "The Chronology of the Bible; or, God among the Centuries," "The Ontology of the Bible; or, God among the Beings," he today speaks of "The Precious Stones of the Bible; or, God among the Amethysts." Subject, "The Wall of Heaven." Text, Revelation xli, 19, "The foundations of the wall of the city were garnished with all manner of precious stones."

Shall I be frank and tell you what are my designs on you today? They are to make you homesick for heaven; to console you concerning your departed Christian friends by giving you some idea of the brilliancy of the scenes in which they now commingle; to give all who love the Lord a more elevated idea as to where they are going to pass the most of the years of their existence, and to set all the indifferent and neglectful to quick and immediate preparation, that they may have it likewise.

Yes, it is to induce many of our young people to study a volume of God that few ever open, but without whose acquaintance with which it is impossible to understand the Bible—I mean the precious stones, their crystallization, their powers of refraction, their cleavage, their fracture, their luster, their phosphorescence, their transparency, their infinity of color and shape, and what they had to do with the welfare and doom of families and the destiny of nations—aye, the positive revelation they make of God himself.

MARVELS OF THE UNIVERSE.

My text stands us in the presence of the most stupendous splendor of the universe, and that is the wall of heaven, and says of its foundations that they are garnished with all manner of precious stones. All the ancient cities had walls for safety, and heaven has a wall for everlasting safety. You may say that a wall made up of all manner of precious stones is figurative, but you cannot understand the force and significance of the figure unless you know something about the real structure and color and value of the precious stones mentioned.

Now I propose this morning, so far as the Lord may help me, to attempt to climb not the wall of heaven, but the foundations of the wall, and I ask you to join me in the attempt to scale some of the heights. We shall only get part of the way up, but better that than to stay down on the stupor of the wall of heaven, but the foundations of the wall, and I ask you to join me in the attempt to scale some of the heights. We shall only get part of the way up, but better that than to stay down on the stupor of the wall of heaven, but the foundations of the wall, and I ask you to join me in the attempt to scale some of the heights.

The first layer of the foundation, reaching all around the city and for 1,500 miles, is a layer of jasper. Indeed there is more of jasper in the wall of heaven than of any other brilliant, because it not only composes a part of the foundation, but makes up the chief part of the superstructure. The jasper is a congregation of many colors. It is brown; it is yellow; it is green; it is vermilion; it is red; it is purple; it is black, and so striped with colors that much of it is called ribbon jasper.

It is found in Siberia and Egypt, but it is rare in most lands and of great value, for it is so hard the ordinary processes cannot break it off from the places where it has been deposited. The workmen have holes in the rock of jasper, and then drive into these holes sticks of dry birchwood, and then saturate the sticks and keep them saturated until they swell enough to split the rock, and the fragments are brought out and polished and transported and cut into canons and put behind the glass doors of museums.

The portraits of Roman emperors were cut into it. The finest intaglio ever seen is in the Vatican museum, the head of Minerva in jasper. By divine arrangement jasper adorned the breastplate of the high priest in the ancient temple. But its most significant position is where it glows and burns and darkens and brightens and preaches from the lowest stratum of the wall of heaven. Glad am I that the very first row of stones in the wall of heaven is jasper in many colors, for you like pure blue, and if you like brown it is brown, and if you like green it is green, and if you like black it is black. It suggests to me that heaven is a place of all colors—colors of opinion, colors of creed, colors of skin, colors of taste.

But we must pass up in this inspection of the foundations of the great wall of heaven, and after leaving the jasper the next precious stone reached is sapphire, and it sweeps around the city 1,500 miles. All lapidaries agree in saying that the sapphire is the bluest of what we call lapis lazuli. Job speaks with emotion of "the place of sapphires," and God thought so much of this precious stone that he put it in the breastplate of the high priest, commanding, "The second row shall be an emerald, a sapphire and a diamond."

The sapphire is a blue, but varies from faintest blue to deepest ultramarine. It is found in the rivers of Ceylon. It is elsewhere in compact masses. Persia and Thibet and Burma and New South Wales and North Carolina yield sapphire. The cleavage of the sapphire is in the valley of the Rhine. After a burial of thousands of years it has been brought to light in Egyptian monuments and Assyrian cylinders. At Moscow and St. Petersburg and Constantinople I have seen great masses of this sapphire, commonly called lapis lazuli. The cleavage of the sapphire is in the valley of the Rhine. After a burial of thousands of years it has been brought to light in Egyptian monuments and Assyrian cylinders. At Moscow and St. Petersburg and Constantinople I have seen great masses of this sapphire, commonly called lapis lazuli.

Nebochadnezzar, with eagle's down under his head and Tyrian purple over it, struggled with a bad dream that made him shriek out for the soothsayers and astrologers to come and interpret it. Pharaoh, amid the marble palaces of Memphis, was confounded by a dream in which lean cows ate up the fat cows, and the small ears of corn devoured the seven large ears, and awful famine was foretold. Pilate's wife, amid clouds of incense and splendor, had a startling dream because of which she sent a message in haste to a court-room to keep her husband from enacting a judicial outrage. But Jacob, at Bethel, with a pillow of mountain rock, had a blissful dream of the ladder angel blossoming.

But now we must make a swift ascent to the top of the foundation wall, for we cannot minutely examine all the layers, and so, putting one foot on the chalcidocy of which we have been speaking, we spring to the emerald, and we are one-third of the way to the top of the foundation. The fourth row is emerald. That, I would judge, is God's favorite among gems, because it holds what seems evidence in its favorite color on earth, the green, since that is the color most widely diffused across all the earth's continents—the grass, the foliage, the everyday dress of nature. The emerald! Kings used it as a seal to stamp promissaries. The rainbow around the throne of God is by St. John compared to it.

Conquerors have considered it the greatest prize to capture. What ruthlessness when the soldiers of Pizarro pounded it with their hammers! Emeralds have had much to do with the destiny of Mexico. Five of them were only at the last of the emerald grandeur; to let you, with enchantment of soul, look far down and look far up; and to force upon the conclusion that if all our climbing has only shown us the foundation of the wall, what must the wall itself be, and if this is the case, how high we must climb to the top of the wall, and if this is the case, how high we must climb to the top of the wall, and if this is the case, how high we must climb to the top of the wall.

Another climb and you reach the sardius, named after the city of Sardis. Another climb and you reach the chrysolite. A specimen of this, belonging to Epiphanius, the Bishop of Salamis, is in the collection of the British Museum. All that brilliant that whatever was put over to conceal it was shone through, and the emperor of China has a specimen that is described as having such penetrating radiance that it makes the night as bright as the day.

A higher climb and you reach the beryl. Two thousand years ago the Greeks used this precious stone for engraving purposes. It was accounted among the royal treasures of Tyre. The hilt of Murat's sword was adorned with it. It glows in the imperial crown of Great Britain. Louisbourg thought the beryl of the heavenly wall was turquoise. Kalisch thought it was chrysolite. Josephus thought it was a golden colored jewel. The wheels of Ezekiel's vision flamed with beryl and were a revolving fire.

The beryl appears in six sided prisms, and is set in seals and intaglios, in necklaces and coronets. It was the joy of ancient jewelry. It ornamented the affluent with earrings. Charlemagne presented it to his favorites. Beautiful beryl! Exquisite, almost lustrous! Divinely colored! It seems like congealed color. It looks like frozen fire.

But stop not here. Climb higher and you come to topaz, a bewilderment of beauty and named after an island of the Red Sea. Climb higher and you come to chrysolite, of greenish golden hue and hard as flint.

THE FADED PREVENTIVE. Climb higher and you reach the jacinth, named after the flower hyacinth and of reddish blue. Take one more step and you reach the top of the wall, but the top of the foundations of the wall, and St. John cries out, "The twelfth, an amethyst!" This precious stone, when found in Australia or India or Europe, stands in columns and pyramids. For color it is a violet blooming in stone. For its play of light, for its deep mysteries of color, for its uses in Egyptian, in Etruscan, in Roman art it has been honored. The Greeks thought this stone a preventive of drunkenness. The Hebrews thought it a source of pleasant dreams. For all lovers of gems it is a subject of admiration and suggestiveness. Yes, the word amethyst means a prevention of drunkenness.

Long before the New Testament made reference to the amethyst in the wall of heaven the Persians thought that cups made out of amethyst would hinder any kind of liquor contained therein from becoming intoxicating. But of all the amethystine cups from which the ancients drank not one had any such result of prevention. For thousands of years the world has been looking in vain for such a preventive amethystine cup. Staggering Noah could not find it. Convivial Ahasuerus driving Vahshi from the gates could not find it. Nahal breaking the heart of beautiful Abigail could not find it. Belshazzar, the kingly reveler, on the night of his fall, Chaldeans took Babylon could not find it.

Not one of the millions of inebriates whose skulls pave the continents and pave the depths of the sea could find it. There is no such cup. Strong drink from hollowed amethyst imbrutes the same as strong drink from pewter or iron. It is the style of cup we drink out of, but that which the cup contains, which decides its helpful or damning result of the beverage. All around the world last night and today, out of cups costlier than amethyst, men and women have been drinking their own doom and the doom of their children for this life and the next.

Ab, it is the amethystine cups that do the wildest and worst slaughter. The smash of the filthy goblets of the rummeries would long ago have taken place by law, but the amethystine chalices prevent—the chalices out of which legislators and congresses drink before and after they make the laws. Amethystine chalices have been the friends of intoxication instead of its foes. Over the fiery lips of the amethystine chalices is thrust the tongue of that which blazes like a serpent and stings like an adder. Drunkenness is a combination of apoplexy and dementia. The 400,000 victims of opium come out to meet the 100,000 victims of alcohol, and the two agents take the contract for tumbling the human race into perdition, but whether they will succeed in fulfilling the contract depends on the action of the amethystine cups, the amethystine chalices, the amethystine goblets, the amethystine wine casks, Oh, Persians! Oh, Assyrians! Oh, Greeks! Oh, Egyptians! They were wrong in thinking that a cup of amethyst would prevent inebriation.

But standing on the top of this amethystine layer of the foundation of the wall of heaven I bethink myself of the mistake that many of the ancient Hebrews made when they thought that the amethyst was a producer of pleasant dreams. Just wear a piece of amethyst over your heart or put it under your pillow, and you would have your dreams filled with everything beautiful and entrancing. No, no. The style of pillow will not decide the character of the dream. The only recipe for pleasant dreams is to do right and think right when you are wide awake. Conditions of physical disease may give a good man a nightmare, but a man physically well, if he behaves himself aright, will not be troubled with bad dreams.

A step higher and you come to chalcidocy. Children Cry for Pitcher's Castoria.

But some one will say, why have you brought us to this amethyst, the top row of the foundation of the wall of heaven, if you are not able to accept the theory of the ancient Greeks, who said that the amethyst was a charm against intoxication, or if you are not willing to accept the theory of the ancient Hebrews that the amethyst was a producer of pleasant dreams? My answer is, I have brought you to the top row, the twelfth layer of the foundation of the heavenly wall of 1,500 miles of circling amethyst, to put you in a position where you can get a new idea of heaven; to let you see that after you have climbed up twelve strata of glory you are only at the base of the eternal grandeur; to let you, with enchantment of soul, look far down and look far up; and to force upon the conclusion that if all our climbing has only shown us the foundation of the wall, what must the wall itself be, and if this is the case, how high we must climb to the top of the wall, and if this is the case, how high we must climb to the top of the wall.

ONLY THE BEGINNING. But some one will say, why have you brought us to this amethyst, the top row of the foundation of the wall of heaven, if you are not able to accept the theory of the ancient Greeks, who said that the amethyst was a charm against intoxication, or if you are not willing to accept the theory of the ancient Hebrews that the amethyst was a producer of pleasant dreams? My answer is, I have brought you to the top row, the twelfth layer of the foundation of the heavenly wall of 1,500 miles of circling amethyst, to put you in a position where you can get a new idea of heaven; to let you see that after you have climbed up twelve strata of glory you are only at the base of the eternal grandeur; to let you, with enchantment of soul, look far down and look far up; and to force upon the conclusion that if all our climbing has only shown us the foundation of the wall, what must the wall itself be, and if this is the case, how high we must climb to the top of the wall, and if this is the case, how high we must climb to the top of the wall.

On the Florida Coast. "Some of the most surprising things happened down on the Florida coast," said a man who recently lived there. "I was at breakfast one morning in my house, about a quarter of a mile back from the beach, when I noticed a vessel standing close in to shore. She seemed to be going wild, as if she were steering, and was behaving in an extraordinary way. I ran out and shouted and waved my hat, but nobody seemed to see me, or if any one did it made no difference, for she came on and rammed into the sand, and stuck there with topsails shaking. They got out of boats then and came ashore. Although there was only the usual surf, the captain and mate had taken off their clothes, and the men were completely demoralized. It was a bright, pleasant day, with only a fresh breeze, and a boy could have gone out in a small boat.

"I took the crowd to my house and gave them some hot coffee. Then they started north and were never seen again. They were Germans, and their bark was in good condition—a strong vessel of oak, with a good cargo on board. The cargo was saved, but no attempt was made to save the vessel, though I guess the crackers of the neighborhood got about everything that was worth taking from her. Afterward I learned something that gave a clue to the performance. She was insured for \$100,000, and her full value was \$100,000."

Why Men Dread the Third Time. There is much superstition regarding the number three in the popular mind, and the third repetition of anything is generally looked upon as a crisis. Thus, an article may be lost twice and recovered, but the third time that it disappears the loser usually gives it up as gone for good. Twice a man may pass through some great danger, but the third time he battles with the fates, according to the superstition belief, and is apt to lose his life. However, the mystic third can be successfully passed, all is well.

Three was called by Pythagoras the perfect number, and thus also may be mentioned the trident of Neptune, the three forked lightning of Jove and the three-headed dog of Pluto. The idea of the Trinity is not confined to Christianity, but occurs in several religions.—New York News.

Senator Gorman's Optimism. Friday night Senator Gorman decided to forget politics for a brief time and went to Daly's theater to enjoy the play. Just in front of the senator sat a lady wearing an immense hat with a regular stage obstruction for a chimney of feathers. Thus, the movements of the principals about the stage he was compelled to keep up a sort of seasaw, dodging motion with his head all during the play.

"You didn't enjoy the play much," said a correspondent to the senator as he came out. "Well," he said, "I could hear very well, indeed." He said this with a significant accent on the word "hear."—New York Cor. Baltimore American.

The barbers of Trenton, Mo., attempted to charge Republicans twenty-five cents for a shave on account of the long faces they wore for several days after the election.—Exchange.

A Mute Recovers Speech. Alphonse Hemphing, of Summit township, Butler Co., Penn., made an affidavit this twelve-year-old son, who had had St. Vitus Dance for twelve years, lost his speech, was completely cured after using three bottles of Dr. Kalkhoff's Cerebral Food, and also recovered his speech. Thousands testify to wonderful cures from using it for nervous diseases, dyspepsia, nervous debility, dullness, confusion of mind, headache, etc. Four doses of this Nervine cured Mrs. W. E. Harris, South Bend, Ind., who had been suffering with constant headache for three months. Trial bottle and elegant book free at Isa Lelsa's.

DR. KALKHOFF Has the largest private practice in the United States. 33 years private practice and hospital experience. Has cured over 100,000 cases of St. Vitus Dance, Epilepsy, Hysteria, Neuritis, etc. Cured by a new method of treatment. Cured by a new method of treatment. Cured by a new method of treatment.

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Will give exclusive sale to shoe dealers and general merchants where I have no agents, and will send you a free catalog of my shoes. W. L. Douglas, Brockton, Mass.

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